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THE REVIEW.

By ARTHUR PREUSS.

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THE STAGE.

"The Girl From Maxim's," one of the most immoral plays now on the stage, was produced in St. Louis during last week and viewed by thousands of young boys and girls. Not one of the daily papers raised a protest, but all or nearly all of them complacently hauled in a pile of dollars for advertising the filthy thing.

The latest work of Count Leo Tolstoy is a drama entitled "The Corpse," powerfully conceived and thoroughly imbued with the genius of its author. From a review of it by Francis A. Huter in the *Mirror* (No. 49), we note that the play is a plea for divorce and so repulsive in the cruel [nakedness of details that it should not be read or seen by the struggling, suffering masses of humanity.

A. P.

The late Bishop Wigger of Newark was a patron of Father Kolping's beneficent institution known as Gesellenvereine, and for years deigned to serve as president of the New York society, which has unanimously expressed its sentiments of sorrow and condolence in a set of resolutions, for a copy of which we are indebted to our friend Mr. Joseph Schaefer.

MASSACRES BY CHRISTIANS IN CHINA.

Six months ago the press of the civilised world was filled with gruesome stories of the massacre of Christians by Chinese; to-day, Christendom is, or ought to be, standing in shame and confusion of face before the fact that Christian troops in China have surpassed the very Boxers in cruelty, in outrage, in rape and ravage. Soldiers' letters and even some admissions by officers high in command, have reached the public from time to time, and prepared the general mind for the horrors that were to be brought to light later. But even the most apprehensive could scarcely have been expecting such a fearful tale of wreck and slaughter as is given us in this month's English magazines, by two eye-witnesses whose testimony can not be disputed. One of them is Sir Robert Hart. He declares, in the *Fortnightly*, that "the days of Taepingdom, when native warred with native, showed nothing worse" than the atrocities committed by the allied forces in China.

The most detailed account, however, is that in the *Contemporary*, by Dr. E. J. Dillon. Readers may remember him as the man who, six years ago, was giving to the world the full story of the Turkish massacres in Armenia. He speaks thus as an expert in all matters of fiendish cruelty. Certainly no one but a man with nerves of steel could have witnessed the sights which he beheld in China and come away sane. His reports are too horrible, in their darkest features, to be reprinted. We limit ourselves to one or two of his less lurid pictures. Having one day to step over eight human bodies lying in an alley in Tungtschau, Dr. Dillon asked a non-commissioned officer why the eight Chinamen had been killed:

"'Eight?' he answered; 'there are seven more down there. What they did? All they could. They actually did nothing. Ask what they would have done, and I shall answer, 'Arson.' They were suspected of an intention to set fire to houses here.'

This was but an example of the way in which thousands of men, women, and children, throughout three Chinese provinces, were butchered on suspicion, or out of mere whim. The rivers were choked with corpses. The dead lay in heaps in the burned towns. Neither age nor sex was spared. Dr. Dillon's pages show that all the wholesale murders and tortures of history—the massacre of the innocents by Herod, the Dragonades, the slaughter of the Waldenses, even the glutting of Turkish fury in Bulgaria and Armenia—must yield in completeness of horror to the work of the soldiers of Christian nations, who had gone to China for the sake of rebuking heathen cruelties!

On one aspect of Dr. Dillon's revelations we can touch but shudderingly as we pass. This is the frightful extent of the unspeakable crimes against Chinese women. Some of the specific cases he gives would be incredible, did he not cite names and places and declare what his own eyes had seen. We seem to be reading of unspeakable monsters. After one

piteous tale of mingled outrage and bloodshed, Dr. Dillon adds:

"I knew of others whose wives and daughters hanged themselves on trees or drowned themselves in garden wells, in order to escape a much worse lot. Chinese women honestly believed that no more terrible fate could overtake them than to fall alive into the hands of Europeans and Americans. And it is to be feared that they were right. Buddhism and Confucianism have their martyrs to chastity, whose heroic feats no martyrology will ever record. Some of those obscure, but right-minded, girls and women hurled themselves into the river, and, finding only three feet of water there, kept their heads under the surface until death had set his seal on the sacrifice of their life..... But a large number of ill-starred women fell alive into the hands of the allied troops. I saw some of them in Pekin and Tungtschau, but already dead, with frightful gashes in the breast, or skulls smashed in, and one with a horribly mutilated body. There is a lady missionary in Pekin, who, in company with a female colleague, busied herself, to my knowledge, for months in shielding Chinese women and girls from being raped by Christian and European soldiers, and the work was anything but easy, though I have reason to believe that it has proved eminently successful. Even in the broad daylight soldiers hung about the Refuge and employed various devices and tricks to get hold of the women, whom they ought to have been the first to protect."

To come down, after this, to mere looting is a comparative relief. In this systematic stealing the soldiers of all nationalities took a part. The Japanese officers were the first to get their men in hand and repress and punish looting; next in order of merit came the Americans. But the robbery was wholesale and unblushing. Writing of what he saw in Pekin, Sir Robert Hart says that "even some missionaries took such a leading part in 'spoiling the Egyptians' for the greater glory of God that a bystander was heard to say, 'For a century to come Chinese converts will consider looting and vengeance Christian virtues!'"

We are glad to say that Dr. Dillon exonerates American troops from anything but a minor and sporadic share in the atrocities. Indeed, he says that, so far as he knows, "no officers or soldiers of English or German-speaking nationalities have been guilty of the abominations against defenceless women." This agrees with the accounts of Japanese newspaper correspondents in China, who placed the American detachment first (after the Japanese) in point of discipline and good behavior. Dr. Dillon is of the same mind as other impartial observers in regard to the Japanese. They were, he says, "the only Power among the allies who understood the natives, gained their confidence, restored perfect order, and reestablished the reign of law." This was heaping coals of fire with a vengeance upon the heads of those Christian nations which were exclaiming with horror at the Japanese barbarities at Port Arthur!

The whole record has not yet leaped to

light. Gen. Chaffee's despatches are evidently too plain-spoken for the War Department to think it prudent to publish them. But enough is known to make it certain that Christendom has no right hereafter to cast a stone at the Chinese, or any other dwellers in the habitations of cruelty.

THE CATHOLIC TOTAL ABSTINENCE MOVEMENT.

Since the Holy Father's cordial approbation of the Catholic total abstinence societies in his brief "Eximia pietatis" (March 27th, 1887) to Archbishop Ireland, ("praecipua commendatione dignum," he says therein, "existimamus nobile piarum societatum consilium, quo a potu quolibet inebrante omnino abstinentem proponunt"), we have viewed the progress of the movement with interest and sympathy, and now rejoice to learn from the General Secretary, Rev. A. P. Doyle, in the *Catholic Citizen* (Jan. 12th), that it has grown from a few thousand members to a well-disciplined army of 81,437, "all pledged to abstain from intoxicating drinks in any form, and to prevent as much as possible, by advice and example, the sin of intemperance in others and to discountenance the drinking customs of society."

The following passage from Father Doyle's paper has our unqualified approbation, because we believe it is in full harmony with the mind of the Holy Father:

"We are against the unregulated saloon. We have refused constantly to ally ourselves with the prohibitionists, and have stood only for the greatest of all prohibitionary measures, that of personal total abstinence. We do not assert that liquor is *malum in se*, or even that the use of it is wrong; but we do affirm that owing to the tyranny of drinking customs, very often obliging a man to drink more than is good for his head, or his stomach, or his purse, it is better for him to abandon the use of drink altogether. While we do not say that every one is bound to total abstinence, still we applaud the man who can and will abstain; and if he does so from a higher motive, we say that he may serve God and his fellow-man better. We favor the statutory law regulating the saloon; not that we think a man can be made moral by law, but we know that every law that shields the citizen from danger, that protects his home and himself from the allurements of vice, is a blessing to society and to citizenship."

"It is the opinion of many men of experience and foresight that as the years go on there will be an increasing need of a vigorous crusade. The brilliant and restless activity of modern life which has placed the English-speaking races in the lead of modern civilisation, has had as one of its waste products the vice of intemperance. We continue to live and work at high pressure and the fierce strivings of mercantile life generate a strained vitality and overwrought nerves, which in their turn demand the stimulus of alcohol to whip up their flagging energies. Our modern ways of living generate the excessive use of intoxicating drink. So, while drunkenness continues to be prevalent, there will also be a necessity for the existence of an extraordinary remedy for social disease. This extraordinary remedy is the practice of total abstinence."

If they stick to this program, the total abstinence societies will continue to grow and

prove a source of untold blessings for their members and society in general.

They might accomplish still more if they would follow the example of their Swiss sister societies, under the direction of Bishop Egger, which divide their members into two classes—absolute total abstainers and such as promise not to touch whiskey at all and to be temperate in the use of wine and beer.

ARTHUR PREUSS.

BALANCE-SHEET OF THE PASSION PLAY AT OBERAMMERGAU.

The "Passion-Committee" at Oberammergau, Germany, has sent out its balance-sheet for last year. As many Americans have attended the performances, it may be of interest to our readers to hear something about the financial results of the Passion-Play of Oberammergau.

On Dec. 10th and 11th the money which was at the disposition of the Committee was distributed. It was a difficult task, although the Committee could foot partly on former distributions. Ammergau was satisfied, and the citizens of the two villages, Unter-Ammergau and Ober-Ammergau, accepted the result with a hearty "Blessed be the Lord!"

The income of the Passion-Play performances seemed at first sight enormous, but the amount had to be split up. The salaries for the 758 actors, male and female, amounted to 306,660 marks (1 mark—about 24 cents). These actors are divided into 11 classes: thus every actor received, in the average, 404 marks for 47 performances and numberless rehearsals.

The highest salary, 1,500 marks, was paid to the chief actor who represented Christ, likewise to the managers or directors of the plays, the two directors of music, the actors who represented Kaiphas, the choragus, the speaker of the prolog, and the first tenor.

The actors of the II. class received each 1130 marks, which amount was paid to the chief singers, male and female, the chief musicians, and those who played the parts of Judas, John, Pilate, and Nathanael.

The salaries of the following classes decrease each 100-150 marks; the smallest amount, 50 marks, was paid the children-actors.

It was the desire of the citizens of Ammergau that no one should be forgotten when the gain was to be divided. The poor of the two villages, the sick, every widow, and whosoever had been prevented in any way from taking an active part in the plays, received a free gift of 5-100 marks. Moreover, the sons of the two villages who were at the time serving in the German army; the letter-carriers and their helps; the policemen and gendarmes (State's Police); the shepherds on the Alpine meadows—every one of them shared the income of the play by receiving 20-100 marks. Finally every family in the two villages was given 100 marks, partly in order to bring on a balance between those who played more important parts and those who belonged only to the mass of the Jewish people, and partly in order to compensate them for the guarantee which they had given, when the necessary pecuniary means had to be borrowed before the play could be started at all.

Compared with the salaries paid in 1890, the adult actors received this time 100-150 marks more on the average, and certain

classes even 200 marks more.

The performances in 1900 were attended by 173,785 "paying visitors;" the total income was 1,035,000 marks.

Over against this amount the expenses were:

| | | |
|--|-----------|------------|
| Buildings, | - - - - - | M. 320,650 |
| The wardrobe of the actors, | - - - - - | 22,200 |
| Musical instruments and notes, | - - - - - | 2,700 |
| Printing expenses and furniture. | - - - - - | 4,100 |
| Office-service and writing of the parts, | - - - - - | 9,000 |
| Police and sanitary service, | - - - - - | 16,800 |
| Superintendence, ushers, etc., | - - - - - | 39,080 |
| Cashiers, | - - - - - | 12,600 |
| Road-improvements and lighting, | - - - - - | 7,500 |
| Diverse expenses, | - - - - - | 26,500 |
| Law-expenses, | - - - - - | 1,950 |
| Interest on borrowed money, | - - - - - | 9,500 |
| Salaries for the 758 actors, | - - - - - | 306,660 |
| Shares for the families, gifts, etc., | - - - - - | 30,840 |

The remaining amount of 225,000 marks will be spent for the good of the community, for public buildings and charity-foundations.

Compare, dear reader, with the foregoing figures the salaries paid, for example, in New York, to actors and actresses whose plays contribute nothing to the edification and improvement of the theatre-goers, but in many cases rather to immorality!

DR. FR. ESS.

A DANGER TO SOCIETY FROM CREMATION.

Cremation, as a method of disposing of the bodies of the dead, has during recent years made most remarkable progress in this country. At the present time about 2,000 bodies are annually cremated in the principal cities of the United States, and according to data recently published for the years 1876-'98, there were cremated during this period 8,885 bodies in the various cities of this country. While there were but 190 cremations during the year 1888, ten years later, that is, during 1898, the number had reached 1,693; since then there has been a further increase, but the complete returns for the past year are not yet available.

Frederick L. Hoffman, in the January *Sanitarian*, predicts that the day is not far distant when cremation will largely take the place of the present form of earth burial. At the same time he points out a grave danger arising from the innovation. Will not this form of disposing of the bodies of the dead act as an incentive to crime, especially the subtle one of poisoning, in view of the increased opportunities of destroying the evidence of guilt by the immediate incineration of the body?

The only city in which statistical information is available as regards the causes of death of those whose bodies were incinerated of late years, is St. Louis: The aggregate mortality here includes four deaths from septicaemia, two from puerperal fever, three from other diseases of parturition, seventeen from liver diseases, six from peritonitis, three from accidental poisoning, two from suicide by poisoning, and a large number of ill-defined accidents, some of which may possibly have been additional poison cases. Naturally the question is, what steps were taken to ascertain the true cause of death in many of these cases? Was there a coroner's inquest, a careful medical examination into existing circumstances, before the body of the deceased was permitted to be cremated, and all the evi-

dences of a possible crime destroyed? An enquiry addressed by Mr. Hoffman to the health departments of various cities elicited the information that in the majority of them no special precautions are taken with respect to the cremation of bodies as distinct from the method of earth burial.

The seriousness of the problem of proper investigation before death is materially increased by the fact that on account of the few crematories as yet in existence in this country, bodies are often shipped from a distance to cities in which such crematories are located. Thus out of 457 bodies cremated in Buffalo, N. Y., during 1885-'99, 167, or 36.5 per cent, were those of non-residents.

Mr. Hoffman treats the problem mainly in the interest of the life insurance companies, whom he advises to demand that in all cases of proposed cremation an affidavit be incorporated in the regular proofs of death, from a physician who has examined carefully all the circumstances connected with the illness and death of the person to be cremated, and depositing that to the best of his knowledge there exists no reason why the corpse should not be incinerated.

But the question has more important bearings than the sordid considerations of insurance, and the danger can not be removed by such a regulation as that suggested by Mr. Hoffman, since there are everywhere unconscionable doctors who can be bought or bribed.

A. P.

CONGRESSMAN RICHARDSON, THE GRAND COMMANDER OF AMERICAN FREEMASONS.

Wm. E. Curtis writes in the Chicago Record of Jan. 14th:

"By the death of Thomas H. Caswell of San Francisco, Representative James D. Richardson of Tennessee, affectionately known as 'Slim Jim,' becomes the highest potentate of Masonry and succeeds to the office of Sovereign Grand Commander of the Ancient and Accepted Scottish Rite. This is not an empty honor, because it carries with it a good living salary for life, an allowance for traveling expenses, and a handsome residence at the corner of E and Third Street in Washington, a few blocks from the Capitol. The plain and gloomy-looking building cost \$150,000; it is handsomely furnished, and contains a library of several thousand volumes, including the most extensive and complete collection of books relating to Masonry in the world. Over the entrance is a striking inscription, 'Holy House of the Temple,' which always provokes enquiry from people who are passing.

"No one but members of the Masonic fraternity have ever seen the 'Senate Chamber of the Supreme Council,' which occupies two stories of the house, and is never used except for the meeting of the thirty-third degree. There are thirty-three desks and chairs arranged about a majestic throne finished in royal purple velvet and gold fringe. There is also a smaller chamber used by the knights commander of the Court of Honor, a Scottish Rite intermediate between the thirty-second and the thirty-third degree.

"Gen. Albert Pike occupied this residence when he was Sovereign Grand Commander and entertained handsomely. His successors, Gen. A. C. Bachelor, Judge P. C. Tucker, and Mr. Caswell, have usually spent their winters here. Mr. Richardson will probably remain in Congress, as his new honors will not inter-

fere with the performance of his legislative duties."

Coming from a secular source, this curious item is worth preserving. Catholics will keep a vigilant optic on the sayings and doings of Congressman Richardson of Tennessee, knowing as they do, that Freemasonry is the deadly enemy of the Church. A. P.

EDUCATION.

THE REFORM OF EXAMINATIONS.

Principal Lodge of Birmingham University, England, recently made this novel suggestion for the reform of examinations, that they be held at the end of a vacation rather than at the completion of a course. Thus, he believes, the examination would be no mere test of the freight of half-understood ideas that the student's brain can hold for a day or two, but a real test of his capacity for assimilating and reproducing the leading ideas of a subject. So, for the student, the evils of mere cram might be avoided; for the examiner, those of an imperfect test.

While there is a very sound philosophy of education behind this recommendation, and it is true that real assimilation requires leisure as well as labor, the specific advice as to examinations will be felt by most examiners to be rather a counsel of perfection than a practical remedy for the confessed evils of the present system. It is easy to imagine the examiner ably seconded by the average student in this plea for leisure. Most students would welcome assimilation as a substitute for the painful process of mere learning. And it is hard to see the advantage for either teacher or student of transferring cram for examination from the last days of a term to the last days of a vacation.

In short, it seems unwise that the teacher should usurp the function of time, while the student who has done himself scant justice at examination, should be content to feel his knowledge mellowing gracefully without requiring what the Germans call "a certificate of ripeness."

LUTHERAN PAROCHIAL SCHOOLS.

Under the caption of "A Lesson to Us" the reverend editor of the *Providence Visitor* (Jan. 12th) prints the following editorial article:

"The current number of the *Independent* contains an instructive notice of the movement for parochial schools which seems to be growing among the more serious-minded Protestant sects in the United States. The American Lutheran Church, it is said on the authority of statistics recently published, supports over four thousand such schools, with an average attendance of nearly two hundred thousand pupils.

It is curious to note that the movement is most energetic in the West, where the foreign element among the Lutherans is strongest. We think it worth while calling the attention of our readers to that fact, because the idea of separate and parochial education has not taken vigorous hold of our English-speaking brethren beyond the Alleghanies. If it be true wisdom to learn a timely lesson, even from one's enemy, we trust that the lack of enthusiasm which exists in certain sections of the country will give place to a zeal which will follow, if it will not emulate, the faith of these honest Lutherans.

"They believe, rightly enough, that mere Sunday schools will not do; they contend

that Biblical instruction and training in the tenets of their own synodal catechisms must occupy a prominent part in the daily round of a child's tasks. The public schools as at present constituted can make no attempt to satisfy that primary need in the impressionable young life, so that Lutherans are doing their best to meet it themselves. How magnificently unselfish they are in carrying out their ideal may be gathered from the fact that in the Missouri Synod alone there are over five hundred pastors who in addition to their regular parochial work—no slight burden, let it be said, among Lutherans—teach school daily all the year through. The more recent advocates of this condition of things declare without hesitation that every church must have its school, and that it is the pastor's business to look to the *Christenlehre*. Further comment is hardly necessary. We trust that those of us nearer home who still offer a cold and all but unwilling support to the parochial system will look into their hearts and ask themselves if they are as earnest in their own faith as these Protestants are in theirs."

The Editor of THE REVIEW not only lives very near the centre of the Missouri Synod and knows many of its members and pastors, but may be said to have sprung from Lutheran stock, as his father is a convert from the Lutheran sect, and he himself was baptized within its pale, where nearly all his nearest and dearest relatives still worship.

We have time and again held up their zeal for the religious education of the young to lukewarm Catholics. But it must be said that as they grow Americanised, i. e., as they drift away from the language and the customs of their German ancestors, the Lutherans are relaxing both their faith and [their] zeal for parochial school work. We have been told by one of their own pastors that the work of supporting the parochial schools among the English-speaking descendants of the staunch old German Lutherans, and of founding new ones in rising English-speaking congregations, is fraught with immense difficulties and appears wellnigh hopeless. We have observed the same phenomenon within the Catholic pale. With the Lutherans, faith and language are so closely bound up (Lutheranism is essentially German, like its founder) that we can understand why the one should decay with the other. But Catholicism is universal, intertwined with no tongue and no national peculiarities; why is it that the children of our immigrants, as they drift away from the tongue and customs of their elders, frequently degenerate also from a religious point of view, —become indifferent or even fall away entirely?

ARTHUR PREUSS.

CHILD-SUICIDE AND THE PUBLIC SCHOOL.

A writer in the N. Y. *Evening Post* (Jan. 12th) deplores the constant increase of child-suicide. He points out that it occurs chiefly among pupils of the public schools, and closes with this pathetic appeal:

"Can not those able and willing to lift the standard of human existence and happiness toward the bright plane which it was meant to attain, find ways and means to give in the school-room the remedial aid the lowered condition of home can not provide? Can we not see, looking in this wise at public education, that imperative necessity exists to reach more than the brain if we would perfect manhood and womanhood and build up a noble and aspiring race of American citizens?"

"The cry of these despairing children can not be hushed in our ears until they learn at least approximately what the meaning of life is, and have some faint idea of what death means. Can no man make plain to them that they differ from the frogs and rabbits whose structure they have been so laboriously taught and at the vivisection of which I have known young eyes made spectators?"

A COMPULSORY EDUCATION BILL IN THE MISSOURI LEGISLATURE.

The Amerika last Saturday called attention to the fact that there has been introduced in the legislature of this State, by Representative H. J. Simmons of Shelby County, a bill even more objectionable in its features than the infamous Edwards law now happily repealed in Illinois.

The Simmons measure provides that every child between eight and fourteen years of age shall be compelled to attend a public school or such a private school as has been formally approved by the President of the Board of Education.

As the Amerika rightly says, this would hand over all the parochial schools in the State to the tender mercies of men, most of whom, to put it mildly, are utter strangers to the same.

THE REVIEW echoes the ringing protest of the chief organ of the German Catholics against this monstrous bill and calls upon the liberty-loving people of Missouri to instruct their representatives in the legislature to vote against it.

ARTHUR PREUSS.

EXCHANGE COMMENT

Our excellent friend Philippe Masson, formerly editor of the *Ouvrier Catholique* of Biddeford, Me., and later of the *Courrier de l'Ouest*, of Chicago, has recently launched a unique undertaking — "a journal within a journal."

In Louiseville, Canada, there has appeared for some time a bi-monthly advertising sheet called *L'Annonceur*, which circulates among the merchants and advertisers of the Province of Quebec. With the publishers of the same Mr. Masson has made a contract whereby he can control two pages of each issue without any expense to himself, only promising to turn over a certain percentage of the subscriptions he may receive.

This paper within a paper is called *La Voix Libre*, its motto is, "Viam veritatis elegi," and since Mr. Masson has absolute control of its fourteen columns, it will no doubt prove interesting reading, for, as we have repeatedly said in this REVIEW, he is one of the staunchest and ablest Catholic journalists on this continent.

We have our doubts about the financial success of the odd venture, but heartily join in the hope our friend Masson expresses in a private letter, that he will soon be enabled to publish the *Voix Libre* as a separate and independent Catholic review.

ARTHUR PREUSS.

Repeatedly we have recommended the good work of the Philadelphia Altar Society. Now the secretary writes us that appeals for help from poor churches increase, but the society is unable to extend its work unless helped by charitable souls. Gifts in money or materials for vestments may be sent to the Convent of Notre Dame, West Rittenhouse Square, Philadelphia, Pa.

SCIENCE AND INDUSTRY.

PROFESSOR HAECKEL ON ARTIFICIAL LIFE.

In a recent interview which a New York Sun correspondent had with Ernest Haeckel, at Jena, the Professor expatiated on the present views and hopes of science. The correspondent pays him the compliment that "he has done in continental Europe in building up the great fabric of concrete proof for Darwin's theory, what Huxley did in England." The reader is reminded of Fr. Thomas Campbell's article on Huxley's "life-long deceit" and of former articles in THE REVIEW on Haeckel's own persistent frauds in behalf of science. It is curious, however, to read how the German Darwin speaks of the greatest discovery he is looking for in the future. ("The appended notes of the interview have been carefully reviewed and revised by him, and therefore may stand as an authoritative expression of his views.")

"I look for the greatest future development in the science of chemistry," he said.... The conversation as to the outlook in chemistry drifted naturally to that subject which has so often presented itself to the imaginative scientist [sic!], that of the ability of men to produce a living substance by artificial processes, in other words to make life. Prof. Haeckel believes firmly that some day this will be done, that it is not at all beyond the range of science, strange and improbable as it may seem. We had been sitting at the open windows of Haeckel's study. The Professor pointed outside to the beautiful green foliage of the garden.

"It is only what those plants are doing all the time," he said, "taking so many parts of carbon, hydrogen, nitrogen, oxygen, and so on and combining them into the albuminous substance which we call protoplasm, the living substance. Science can combine these elements just as nature does, the proportions being exactly known, but not yet produce life. The albumen molecule is very complicated. Science does not know yet just how the various atoms of carbon, oxygen, and so on, which compose it, are united and all the attempts to solve the problem of the albumen molecule, what it really is and how the elements are joined with it, have been so far without avail. But I believe firmly that this great question will some day be solved. If it is, then the artificial production of life will be a possibility."

This is the latest characteristic specimen of Haeckelian style and method. The Professor believes firmly in the future possibility of making life. Why? "It is only what those plants do all the time.....Science can combine the elements just as nature does....But science does not know yet just how the various atoms are united and what the albumen molecule really is and how the elements are joined." In other words: Science can do all that nature does. Nature produces life, we do not yet know how to make life. Therefore, we shall surely find it out and consequently be able to make life artificially! What a pity that Prof. Haeckel is already so old; else he might see the day when little plants or little chickens or even little ape-men will be manufactured in our chemical laboratories.

C.

A young Catholic physician (unmarried preferred) can get a good and promising location, if well recommended, by applying to the Editor of THE REVIEW. Needs no capital.

CONTEMPORARY RECORD.

THE SITUATION IN THE PHILIPPINES.

In the *Congressional Record* of Jan. 10th appeared the text of a remarkable petition for the independence of the Filipino people, signed by 2,000 inhabitants of the Islands and read in the U. S. Senate by request of Mr. Teller of Colorado. The petitioners declare therein:

1. That the revolution was the exclusive work of the people.
2. That in preparing it they were moved by a great ideal, the ideal of independence.
3. That they are ready to sacrifice their whole existence in order to realize their just aspirations.
4. That in spite of the serious difficulties through which they are passing, they still expect from America that she will consider them with impartiality and justice, and will recognize what by right belongs to them, and thus give them an opportunity to show their boundless gratitude.
5. That the annexation of the Philippines to America is not feasible.

6. That the American sovereignty is not favored by the Philippine people.
7. That an ample autonomy can not be imposed without violating the Filipino will.
8. That the Filipinos are firm for self-government.

They demand:

1. That the independence of the Filipinos be recognized.
2. That all the necessary information regarding the events which are taking place, concerning the peaceful towns and places which are supporting the arms of the revolution, be obtained from Filipinos who, by their antecedents and present conduct, deserve the respect and confidence of the Filipino people.

The petition received swift confirmation in an extraordinary letter from Manila which the N. Y. *Evening Post* printed on the 16th inst. It gives, from a source of unquestionable authenticity and authority, the real army view of the situation in the Philippines. This is, in a word, that the islands are as far as possible from being conquered or submissive: that every Filipino hates the Americans more bitterly than he ever did the Spaniards; that all the people sympathize with the insurrection; that at least 100,000 men will be needed to complete the conquest, which is to be wrought out by making of the archipelago a hell, ruthlessly killing every man, woman, and child who refuses to accept our rule.

The very cold-bloodedness with which this atrocious policy is mapped out by the correspondent, witnesses to the fact that it comes from a man who is in touch with war as a trade. If the army is to do the work, put it in a position to make a complete butchery and call it peace. That is the upshot of the letter. That, we believe, is what the highest military authority in the Philippines is telling the President of the United States. The policy of extermination is clearly upon us.

THE LEAVENWORTH LYNCHING.

The circumstances of the Leavenworth (Kans.) lynching on Jan. 15th are most disheartening.

The scene was a large city of the "free-soil" State. The Sheriff, intimidated by the mob, actually brought the prisoner from the comparative safety of a country penitentiary to a city jail, having previously refused to avail himself of a military force urged upon him by the Governor.

The lynching itself was of the most brutal sort. Five thousand maddened people watched the scene, and children fought for the charred fragments of the wretched victim—as “souvenirs.”

The city of Leavenworth can no more be the same after such an outbreak than can a man who has once “seen red” and killed his fellow. This whole lynching business is, in fact, not to be weighed by a few miserable lives blotted out, but by the accompanying brutalisation of a people. The spread of lynching—a few weeks ago in Colorado, now in John Brown’s State—shows how little competent it is for the North longer to take the pharisaical attitude toward the South in this matter.

INSURANCE.

SUPERVISING FRATERNAL ORDERS IN MASSACHUSETTS.

The laws concerning fraternal orders in Massachusetts are already stricter than in other States, nevertheless the legislature will probably be called on in the near future to place further safeguards about the fraternal beneficiary associations of the State. Two bills have been printed and submitted to association officers, and will probably be introduced with the endorsement of the conservative representatives of these associations. One of the bills provides that no new association of fraternal character on the lodge system shall be formed, unless it establishes mortuary assessment rates not lower than those indicated as necessary by the national fraternal congress mortality table, and no such outside company shall be admitted to do business in the State unless it shall have adopted and put in force such mortuary assessment rates.

The other bill makes it possible for the Insurance Commissioner to examine this class of associations. Under the present law, these associations make reports to the Insurance Department, under oath, but there is no power vested in the Commissioner to make such examinations as are provided for and required in the case of other organisations.

Both of which steps are decidedly in the right direction, and we not only hope that new laws will be made accordingly and carried out, but that other States will follow Massachusetts’ example.

D’AZINCOURT.

INSUFFICIENT RESERVE FUND OF THE C. K. OF A.

Under the heading “Gone to the Wall. The Chosen Friends Provided not for the Future,” the January *C. K. of A. Journal* gives the history of the most recent failure among mutuals and predicts the same fate for the Modern Woodmen, because they have no sinking fund.

Quite true, but a sinking fund like that of the C. K. of A. will not be sufficient to avert a break-down. According to the N. Y. Insurance Report of 1900, the C. K. of A. carry an insurance of \$35,353,500; to meet it they have after 23 years’ experience a total of invested assets of \$462,288.30, or gross assets of \$500,352.30, or about 1.33%. What that amounts to may be better understood when compared to the amount paid in 1899 for losses on policies, viz., \$764,500. Should the death-rate double in any one year, the reserve fund would not suffice to meet all claims without raising the annual assessments.

J. HERNAN.

THE RELIGIOUS WORLD.

LEO XIII. AND THE GOERRES SOCIETY.

The Goerres Society of German Catholics for the Cultivation of Science has recently celebrated its silver jubilee. It was named for the great Joseph von Goerres and has performed wonderful services for the advancement of true learning in Germany. Its chief accomplishment is the unique “Staats-Lexikon,” an encyclopedia of Catholic political economy and social reform, of which the second edition is now in process of publication.

The Goerres Society has also several “Roman Institutes,” one of which has undertaken a complete collection of the documents pertaining to the Council of Trent. When the first volume left the press, the other day, a copy of it was submitted by Cardinal Steinhuber to the Sovereign Pontiff, who deigned to examine it carefully and addressed a commendatory Brief to Freiherr von Hertling, the eminent President of the Society, from which we extract the subjoined passages:

“Already for a long time it has filled our heart with great joy that a select group of scholarly Catholics in your German fatherland have established, under the name of the great Joseph Goerres, a society which undertakes to advance, by common endeavor, all branches of the higher secular sciences. This purpose had our approval especially for this reason because we are satisfied that great profit accrues to the Christian community from the successful cultivation of these sciences, and that there is no reason to apprehend that the sincere search after truth and the progress of knowledge could injure the doctrine of Christian revelation, as if truth could ever contradict itself, while in reality we can hope for no advantage from error or ignorance. We have explained this more at length in our Brief of Aug. 18th, 1883, where we pointed to that principle of historic science already set up by the ancient philosophers, viz., that it is the chief task of history, neither to assert anything that is false, nor to pass over in silence anything that is true, so that the hand of the historian does not appear to be guided either by favor or prejudice. Keeping this rule constantly before your eyes, your Society has rendered great services to the truth, the faith, and the State, by the publication of excellent works, by the establishment in Rome of several institutes, and by giving encouragement and support to young scholars.”

In conclusion the Holy Father gives his blessing to the members of the Goerres Society, of which a number reside in the United States, and accords high praise and recommendation to its projected work on the Council of Trent, in which he permits his Brief to be inserted by way of introduction.

The document is dated Dec. 10th and should not only encourage the leaders of the Goerres Society but induce educated Catholics all over Germany and in this country to join in its useful and meritorious labors for the honor of God and the glory of His Church. We may add here that the American representative of the Society is our friend Mr. Joseph Gummersbach, of the firm of B. Herder, 17 S. Broadway, St. Louis.

ARTHUR PREUSS.

A PLEA FOR DIOCESAN HOME RULE.—“Rt. Rev. Msgr. Mooney and Rev. Michael J. Lavelle, both of New York, are reported as

probable successors of the late Bishop Wigger of the Newark, N. J., diocese.”—*Catholic Sun.*

Either of the gentlemen named would no doubt make a good bishop for the vacant see; but it is just possible that the priests of the bereaved diocese may have a candidate of their own. These are days of home rule, in Church and State, by aspiration and effort, at least.—*Catholic Union and Times*, Jan. 17th.

For once, we entirely and heartily agree with our Buffalo contemporary.

ARCHBISHOP KATZER A CARDINAL.—“The latest statement concocted in the offices of the New York papers is to the effect that Archbishop Katzer of Milwaukee is to be raised to the cardinalate.”—*Catholic Sun.*

And why should he not? His Grace of Milwaukee is a model prelate in all his outgoings and ingsoings. He is simple in his habits, easy of access, and gentle in his intercourse with the public. He avoids reviews, pretends not to know everything, performs the duties of his office with praiseworthy care, does his work without fuss or noise, and lives like a faithful servant of God without pomp or ostentation. Why, therefore, we ask again, should he not be worthy of the office of a cardinalate?—*Chippewa Falls Catholic Sentinel*, Jan. 17th.

....We are informed by V. Rev. Fintan Kraemer, O. S. B., Vicar-General of the Diocese of Little Rock, on the authority of the Rt. Rev. Bishop, that there is no foundation for the rumor that Msgr. Fitzgerald is soon to have a coadjutor.

....From a circular of Father Coube, S. J., in which he announces a future congress in honor of the Sacred Heart, we learn that in New York the devotion to the Sacred Heart is extraordinary. “The first Fridays the churches are filled with adorers and the communions at the Cathedral run into thousands. After the masses, from 9 o’clock in the morning till 10 in the evening, a guard of honor, sixty persons for each hour, keeps up the adoration.”

....The appointment of Vicar-General O’Brien to the see of Portland, Me., which was announced in a Roman cablegram on the 17th inst., appears to displease the French-Canadians, who, it is claimed, form two-thirds of the Catholic population of the Diocese and had hoped that Rome would give them a bishop of their nationality.

LITERATURE.

A CATHOLIC STANDARD WORK.

Geschichte der Weltliteratur. Von Alexander Baumgartner, S. J. IV. Band: Die lateinische und griechische Literatur der christlichen Voelker. B. Herder, Freiburg and St. Louis, 1900. (Half morocco, net \$3.75.)

Baumgartner’s History of Universal Literature is no stranger to the readers of THE REVIEW, which from the very beginning pointed out the sterling qualities of this “Standard Work.” Every new volume has confirmed and added to the high appreciation with which lovers of literary studies have taken up this work. Although written by a staunch Catholic and from a thoroughly Christian standpoint, it found unreserved admirers among the most prominent literary men of all creeds and classes. Witness only what the last (Dec. 1900) number of Westermann’s *Illustrierte Deutsche Monatshefte* has to say:

"On the field of the history of universal literature it is A. Baumgartner's 'History of the World's Literature,' written from a Christian Catholic point of view, which deserves to be mentioned in the first place. It is not only the gigantic industry and exertion, the comprehensive knowledge of detail, based upon extensive reading, that fills us with astonishment, but we admire in particular the clear and pointed characterisation, the lucid summaries of the various works of literature, and—what in itself gives the work a peculiar value—the numerous specimens which the author's fine and masterful discernment knows so well to insert in order to characterize the various poems. . . . To-day it may suffice to state that there is no work which, with regard to solidity, copiousness of material and especially directness (*Unmittelbarkeit*) bears a comparison. Besides, the author's taste and culture never permit him to distort the facts by anything like a fanatical tendency."

The appearance of the fourth volume, which has just left the press and is, in our opinion, of surpassing interest for the readers of this REVIEW, will justify us in pointing out the characteristic qualities of the whole work and of this volume in particular.

Amazing is, in the first place, the copiousness of the subject-matter treated in this work.

The first volume furnishes us a comprehensive presentation of the Biblico-Hebrew, Assyrian, Egyptian, Coptic, Ethiopian, the later Hebrew, Armenian, Arabian, Persian, and Turkish literatures. All their productions of any importance are analyzed and criticised, extracts and specimens given, together with an exhaustive characterisation of the more important authors and an exact bibliographic apparatus down to the latest productions. And all this has been interwoven with the history of those nations in such a manner as to set off their providential relations to Christianity.

The second volume gives a complete history of the Sanscrit literature—almost a life-work in itself—and, a thing hitherto never attempted by any history of literature, a coherent and continuous history of the literature of the other Asiatic languages: Hindi, Hindustani, Bengali, Sindhi, Gujarati, Marathi, Uriya, Tamil, Telugu, Kannada, Malayalam,—Pali and Singhalese, Burmese, Siamese, Tibetan, Mongol and Manchu—Chinese and its branches, Annamitic, Japanese and Korean, Kawi, Javanese, and Malay. Never before was such an exhaustive picture of Asiatic culture presented in such completeness and with such accuracy of detail.

The third volume contains the history of the ancient Greek and Roman literatures, no less complete and exact, of which the *American Catholic Quarterly Review* (1900, p. 832) justly says: "We do not hesitate to pronounce this work the most perfect handbook of classical literature which has appeared in any tongue."

The fourth volume shows the further development of the Latin and Greek languages as the substructure of medieval and modern culture from the time of St. Paul down to the Pontiff poet Leo XIII., a conspectus of the Christian Latin and Greek literature such as has never before been drawn with similar care and fullness.

The first book opens with a chapter on the foundation and beginnings of the Christian Greek literature. The writings of the Fathers of the Church, both Greek and Latin, and the other ancient Christian authors are then treated. The second book introduces us into

the vast realm of medieval Latin literature, while the third book tells us of the high standing of Byzantine culture. The reawakening of classical lore from the time of the Renaissance down to our own days, is treated in the fourth book, which closes with one of the beautiful poems of our Holy Father Leo XIII.

A second feature of the work is its reliability and trustworthiness. As the author himself masters a considerable number of languages, he was well fitted for undertaking such a Herculean task. All the reviewers admire and praise his painstaking industry in making his work reliable and up-to-date. Where his own knowledge of a language gives out, he consults the most trustworthy authorities and makes use of the best translations, everywhere quoting his sources both for the verification of his statements as also to encourage further reading and study.

Good judgment and characterisation form another excellent quality of the work. The author has a special gift, enabling us by luminous summaries and analyses to judge for ourselves, without, however, withholding his own opinion, or the opinions of eminent critics, either to confirm or refute them.

The author, moreover, himself a poet, is well known for his masterful style. There is no dry-as-dust or pedantic monotony. All is life, and the true poetic spirit that breathes through the whole work, has mastered the great poetic productions and knows how to reproduce them.

And what is the soul and aim of the whole work? The author is both a conscientious historian and a faithful, devout Catholic, who believes in the divinity of Christianity. His loving interest in the literary productions of the various nations and civilisations is never blinded by the mere form of pagan poetry. He never fails to grasp the underlying facts and ideas that constitute Christianity the harmonious centre in the courses of nations. There was no steady progress, but it becomes plain that the nations stood no less in need of a divine assistance and a Redeemer as individual man.

The fourth volume in particular shows the great mission of the Latin language, the language of the Church, as a main factor in educating and civilizing the nations during the past nineteen centuries. As it was the means of training the mind of the young, it also transmitted to posterity the richest treasures of culture and civilization.

It has been suggested by this REVIEW that the work ought to be translated into English. This is true of the whole work, but more so of the III. and especially of the IV. volume. In the meantime those who understand German, should not fail to procure either the whole work, or, as the single volumes are sold separately, at least this IV volume. H. H.

NOTEWORTHY THINGS IN THE MAGAZINES.

In the January *Cosmopolitan* Brander Matthews writes interestingly on "Americanisms." He pleads for a recognition of the American joint-ownership of English, and argues that, if individualisms, for which America, as a whole, is not responsible, and the survival in the United States of words and usages that have fallen into abeyance in Great Britain, and American contributions to the English language are excepted, our Americanisms will not appear more numerous than the Briticisms that crop out on the other side.

Commenting on Prof. Funk's theory regarding the so-called Testament of Our Lord (see last week's REVIEW), P. Joseph Brucker, S. J., says in the *Etudes* of Jan. 5th that there is yet much uncertainty both with regard to the date and the authority of that document, and that the moral of the controversies waged about it and other ancient records is the insufficiency of purely internal criticism in establishing the age of the Christian discipline of the first centuries.—A. P.

In Europe, the French language, French thought and learning are not as predominant as of yore. In the *Revue Bleue* (Paris), Pierre Foucin points out that this is partly due to the principles instilled into other nations by the French themselves.—A. G.

Theodore Waters tells in the *Home Magazine* (December) how it is possible to detect imitations of handwriting, and why it is impossible for anyone successfully to forge another man's name. It seems the matter of handwriting analysis is almost a mathematical science.—J. W.

OUTCROPS OF "AMERICANISM."

A PRIEST OFFICIATES AT A PROTESTANT FUNERAL.

In the evening papers of Jan. 10th (the one we have before us is the *St. Louis Star*) we are told, under the sensational heading "A Catholic Priest Officiates at a Protestant Funeral," or something to that effect, that Rev. Father Maurice Dorney of Chicago, out of friendship for Mr. and Mrs. Will J. Davis, conducted the funeral of their niece, a Protestant, at the residence of the family on Grand Boulevard.

We quote a few paragraphs:

"There have been incidents of the kind in the history of the church, but it is a rare occasion when the priest lays aside his robes to read the service for the dead who are outside his faith.

"I know not if it be not better to die in youth," began the sonorous voice of Father Dorney, when the last notes of a tenor solo, Nearer, My God, to Thee, beautifully rendered by Elmer Depue, died away; and the low sobs were hushed, as he spoke eloquently of the young life that had 'gone from one sphere of love to another.'

"It was an unfamiliar setting for the priest, but in that rose-filled room, without the flare of candle, the incense of censers, or any of the accessories of his holy office but the book he held in his hand, he talked earnestly and simply of the beauty of the life spanned by its 20 years."

THE CATHOLIC FEDERATION MOVEMENT.

CATHOLIC FEDERATION ON A NEW BASIS.

A gentleman who took part in the New York Conference writes to us that, while he is heartily in favor of Catholic federation, he very much fears that the project will die abornin' in consequence of jealousy between the various societies.

Already at the New York Conference, he declares, it was noticeable that representatives of different organisations were exceedingly anxious about the right distribution of the new offices.

"My plan would be," writes our friend, who is a Catholic society man with much experience and no prejudice, "to have every parish send a delegate to a diocesan conference, every diocesan conference to a State conference, and every State conference to the national convention. Thus all nationalities, all parts of the country, and all societies might be fitly represented."

Another German Catholic society leader with great personal influence in the city and State where he resides, entirely shares this view.

The chief thing is that we organize; the question of ways and means is secondary and can be determined later in Cincinnati.

A PESSIMISTIC VIEW.

Der Sendbote des goettlichen Herzens, published in Cincinnati, declares in its January number that it can not make up its mind to take a hand in the Catholic society federation movement.

"Because we are in the minority," it says, "we are completely at the mercy of our enemies, who are filled with an incomprehensible Calvinistic hatred of everything that is Catholic. It is vain flummery if some over-confident Catholics entertain the notion that the American people as a whole incline towards the Church and her institutions, and that we could impress them by argument and by standing together. We are satisfied that the glowing hatred will flare up more violently right along; for our own sons and daughters as so thoroughly soured through with this yeast in the labor unions, mixed societies, benevolent and insurance organisations, etc., to which they belong, that they grow apathetic towards these attacks and consequently, by contracting mixed marriages, get more and more entangled in the pound-nets of indifference."

What do our readers think of these considerations? They are surely worthy of notice. Perhaps the projected federation will in a measure hold up the spread of indifferentism, arouse Catholics from their slumber, cause them to stand up openly and staunchly for their holy faith, and thereby lead to a *Culturkampf* with a consequent regeneration of Catholic life.

CABANIS.

THE QUESTION OF A CATHOLIC DAILY.

Another reverend pastor of this Archdiocese has come forward and promised the Editor of THE REVIEW one thousand dollars in support of any English Catholic daily paper he may start or prominently connect himself with.

It is pleasing to record such noble offers, though the realisation of the plan they are intended to further seems still far ahead.

ARTHUR PREUSS.

AN OPTIMISTIC CONTEMPORARY.

The Portland *Catholic Sentinel* (Jan. 10th) says that "The question as to the feasibility and advisability of starting a Catholic daily newspaper in the United States has been frequently discussed, and will continue to be discussed until the experiment be tried."

It thinks "there is an absolute need of establishing and maintaining an able and energetic Catholic daily newspaper in one of our large cities" at least, since "Catholic journals,

being published as a rule but once a week, can not at once expose and refute the falsehood and calumnies daily invented and spread broadcast concerning the Church, and especially respecting the Holy See. In our active age what is to be done well must be done at once, and in our warfare with the enemies of our religion our defence must immediately follow their onslaught."

Our contemporary then calls attention to the well-known decree of the Third Plenary Council of Baltimore, which says:

"It is greatly to be desired that in each of our large cities a Catholic daily newspaper be maintained, fully equal to the secular daily newspapers in financial strength and the sagacity, vigor, and power of its writers. Nor is it necessary that the word Catholic be displayed at the head of its pages. It is sufficient that, in addition to recent occurrences, and all those things which in other daily newspapers are eagerly desired, it defend, whenever a proper opportunity presents itself, the Catholic Church from the assaults and calumnies of its enemies, and explain its doctrine; and moreover, that it carefully abstain from placing before its readers anything that is scandalous, indecent, or unbecoming."

"Why have these practical suggestions been overlooked?" asks the *Sentinel*. They have not been overlooked. THE REVIEW for one has mentioned and commented on them more than once. But so far no self-sacrificing Catholic of sufficient means has been found able and willing to carry them out.

"Neither money nor ability is lacking," in the opinion of our optimistic contemporary. And still we have no Catholic daily and not the shadow of a prospect for one.

Why is it? The *Sentinel* can not explain it. We can. The Catholics of America are steeped in indifferentism and do not see the need of a Catholic daily press. The yellow journals are good enough for them. If a Catholic daily were started tomorrow, they would allow it to die of inanition.

ARTHUR PREUSS.

HISTORY.

A NEW HISTORICAL QUARTERLY.

Deutsch-Amerikanische Geschichtsblaetter. A quarterly published by the German-American Society of Illinois. Annual subscription price \$3.00, single copies \$1. Schiller Building, Chicago.

The German-American Society aims at original research in the history of the early German settlers of Illinois, and wishes to preserve and classify any and all documents in reference thereto, in order to publish later a complete history. The object is praiseworthy but difficult. Difficult, first, because of so many different opinions that are brought together; many of its members are satisfied "we durst not introduce into history what the heart feels, what fancy likes to shape, but we have to admit only what, after careful investigation and ripe judgment, has been found and recognized as truth," yet from inborn or ingrown prejudice admit falsehood as truth; just as one writer in the first quarterly issue of the Society's new journal declares himself guided by these principles, but states on the same page (5) that "the German people had fought for, and obtained, for humanity the liberty and independence of mind by which were first laid the foundations of true science." It is difficult, secondly, because of national self-conceit. As the Irish claim as theirs the

German Maria Ludwig, famous in history as Molley Pitcher, so we should not wonder that some others will be claimed for the "Vaterland" whose cradle stood in Merry England or Green Erin.

Nevertheless we wish the Society all success. No doubt its future quarterlies will be more substantial than this first, which contains a number of interesting articles, such as that on schools in early Illinois by former State Superintendent of Education, Raab, that on architecture in Illinois, by F. Baumann, etc. Of the article on the schools in early Illinois we will make an English translation for THE REVIEW. J. F. MEIFUSS.

THE SOCIAL QUESTION.

ENCOURAGING HABITS OF THRIFT.

"I always have confidence in people who save a little money out of their salaries," said a prominent Western merchant, "and I do what I can to encourage habits of thrift. I employ about 75 clerks in my establishment, to whom I pay weekly salaries ranging from \$10 to \$40. Naturally enough, more of them get the former than the latter amount, but they are none the less worthy on that account.

"In the beginning, when I employed only two people, I lived pretty close to them, and I knew how thriftless they could be when they were not encouraged to do otherwise. I have discharged more clerks for that sort of thing than for any other cause. They spent their salaries, large or small, as might be, in a reckless fashion, and let debt accumulate quite regardless of the rights of creditors. As my business increased, and with it my profits and my force of people, I began to give the matter more study, and in the end, when I felt able to be of material assistance in encouraging thrift and honesty, I proposed a yearly recognition to those who would save something out of their salaries. It was small at first, but was so successful that to day I haven't a clerk who has not some kind of a bank account, and not one who willfully refuses to pay his debts. When we get a new one who refuses to take advantage of the opportunities afforded him, we let him go at the end of the first year.

"My present plan is to double the savings of all clerks who receive \$10, \$12 and \$15 a week; to add 25 per cent. to all who receive from \$15 to \$25 and 10 for those over \$25. A clerk on \$15 a week or under can not save much, but as a rule that class of clerks have no one to maintain but themselves, and if one can not save more than \$25 out of his year's labor, it is rather pleasant for him to get \$25 clear profit. Those who receive the larger amounts usually have families, and their savings are not large, but whatever they are they are comfortably increased. One of my \$1,200 a year clerks, with a wife and two small children, saved \$400 last year and my check for \$100 additional was deposited to his account the day after New Year. A young woman in charge of a department at \$900 a year has almost paid for a nice little cottage in the suburbs out of her extra, and so the list runs on through every branch of the business. I make it a condition that all current obligations must be met at the end of the year, so that the savings are actual, net profit. Every year some of the clerks are not entitled to any extra, but if this is the result of sickness I assume a part of all the doctor's bills.

You may say it costs something for me to do this, and I am under no obligation to do it, and you are right. But I have the best class of clerks in the city, and as a result I have the best class of custom in the city, and I guess I don't lose enough by it to necessitate an assignment at an early date," and the merchant smiled with a very evident satisfaction.

BENEVOLENT INSTITUTIONS AT KRUPP'S.

A monograph by Dr. Kley ("Bei Krupp. Eine social-politische Reiseskizze") deserves more than a short notice in these columns. It is especially instructive to those who, knowing the great strides State Socialism has made of late in Germany, believe it has suffocated all private social enterprises, and that factory owners care no longer for the social betterment of their workmen. Some eight years ago Krupp himself published a work on the benevolent institutions of his foundry ("Wohlfahrtseinrichtungen der Gussstahlfabrik von F. Krupp.") But the work before us is of more independent origin. It is a *résumé* of conferences given to the Geographical Society of Cassel by a young sociologist, who had no connection with the foundry.

Mr. Kley tells us first of the hard beginnings of this now worldfamed foundry, by Alfred Krupp—the "Cannon-king," as he was afterwards called. In 1826 Krupp had 10 workmen and earned just enough to pay them their wages. Always aiming at improvement, and of wonderful tenacity, he employed 99 workmen in 1843, which number increased in 1852 to 340. From that time the foundry began to enjoy a reputation and to receive large orders from Germany and other parts of the world. In 1859 Prussia bought 300 cannons, in 1865 Russia 900. After the wars of 1866 and 1870 the orders increased so much that the factory assumed gigantic proportions. Frederick Alfred, who succeed his father a few years ago, has not been content with making cannon, rails, and locomotives, but has largely profited by the growing shipbuilding industry of Germany. He secured shipbuilding yards at Kiel and employs to-day no less than 47,000 workmen in his diverse establishments.

This colossal firm offers a special interest to the study of sociological questions. The first impression that struck our author was the strong desire of Mr. Krupp to preserve a kind of patriarchal organisation among his workingmen. But Krupp is a patriarch in whom the spirit of authority shows itself more than the spirit of kindness. Krupp wants to be "boss" at home. His workmen may enjoy full political and religious liberty, but any attempt at coalition or workingmen's association is frowned upon. Here the idea of the ancient patronage still survives. When the steadily increasing number of workmen made house-rent excessive, Krupp had new dwellings built for them and more than 30,000 new houses. In the neighborhood of the foundry, where ground was excessively dear, no garden could be attached to the houses, mostly built after the Kasernenstiel (tenements.) A strict inspection insures cleanliness. But then the workmen may not become proprietors; Krupp does not permit it.

At some distance from the foundry, but

connected by electric street cars that carry the men to the shops, workingmen's colonies have been established, where each may enjoy the luxury of a garden and under certain conditions become the owner of the property.

The rapid increase in the number of workingmen not only caused a rise in house-rent, but also in victuals. The workingmen formed a consumers' association, but failed. Krupp assumed the debts and introduced the cash system. Widows and orphan girls of his workmen are given employment preferably.

The obligatory State insurance of his workmen did not satisfy Krupp either. He instituted a supplementary insurance fund against sickness, and widows' and orphans' pensions. On the hundredth anniversary of the birth of William I. he put a million marks into that fund.

The professional education of his men is an object of his constant care. Besides an industrial school for the boys, there is also a school of housewifery for the girls attached to the establishment, both giving general satisfaction.

From these summary details we see that the Krupp establishment is, as it were, a small State within a State. The "Cannon-king" not only strives to increase his own fortune, but also takes his position as workgiver in dead earnest. From an elevated sentiment he believes it his duty to procure the happiness of his workmen. But of him, as of Baron von Stumm, it may be said that he imposes the good he does to them in the same way that he gives his commands.

"All workgivers," says G. Blondel (*in La Réforme Sociale*) "are not able to do what Krupp has done. One may doubt whether the idea of patronage, such as we have just described, will in the long run resist the intellectual fermentation in the labor world which is one of the characteristic signs of our age. Reading the monograph of Mr. Kley, I was reminded of what Mr. F. Brandts, of Muenchen-Gladbach, once remarked to me: 'For some time,' he said, 'our workmen have taken a higher view of themselves, and I can not blame them for it. The patronage has to modify itself a little, it must not appear any longer as a kind of guardianship. What is needed is a combination of the ancient patronage system with modern ideas. Some satisfaction must be given to that demand for autonomy that is in the air, that is not insubordination but rather a consciousness, on the part of the workingman, more lively than formerly, of his own personality.'

But here the difficulty sets in. To reconcile the desire for emancipation in the workmen with the necessarily authoritative spirit of the "boss," is no easy task. Perhaps it will never be accomplished. Meanwhile we can not help admiring the generous efforts of men like Krupp, who, not satisfied with giving their employees a part of their earnings, sacrifice a large portion of their time and experience in improving their social condition.

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